TWO QUESTIONS

CONSIDERED:

WHAT IS IT THAT WE HAVE TO DEFEND?

AND

AGAINST WHOM?

BY A TRUE-HEARTED BRITON.

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TWO QUESTIONS CONSIDERED.

What is it that we have to defend?—And againſt whom?

My Dear Countrymen,

While you are engaged in active preparation to repel a threatened invaſion, two queſtions naturally preſent themſelves to your minds—namely, What is it that you are about to defend? And againſt whom? I beg your attention for a few minutes, while I conſider theſe queſtions, as on the anſwer which, upon due reflection, you ſhall give to them, will depend in a great meaſure the vigour of your defence, and, perhaps, its ſucceſs.

As to the firſt queſtion, it is your Country that you have to defend;—The land where you firſt drew your breath—where you were taken care of while in a ſtate of helpleſs infancy—where you paſſed the playful years of childhood—where you employed your youth in preparing for the various

uſeful occupations which you have ſince exerciſed—where you formed thoſe attachments and friendſhips which have been your paſt comfort, and on which you chiefly depend for your future happineſs—where many of you, with weeping eyes, have laid your fathers and mothers, and almoſt all of you ſome dear relation or other in the cold ground, and where, when it ſhall pleaſe Providence to call you hence, you expect your weeping children to perform the ſame mournful office for yourſelves.

Conſider, for a moment, what valuable intereſts are expoſed when your country is attacked. Not merely your perſons and property, but your deareſt relatives and friends—the wives of your boſoms, and the girls of your hearts—your aged parents and your tender offspring—your hopeful ſons and your blooming daughters—the fruits of your paſt labour, and the means of your future ſubſiſtence—your homes and fire-ſides—your enjoyments in proſperity, and your comforts in adverſity—your holy religion—your lawful government—your rights, liberties, and national independence.—In ſhort, there is nothing that can deſerve your regard, either in life, or in death, which you do not defend when you defend your country.

Mankind have naturally ſo great a regard for their native country, that they are always ready, without a moment's heſitation, to riſk their lives in its defence, and whenever a man has been the leaſt backward in ſo doing, he has been juſtly and univerſally conſidered as an object of contempt and abhorrence. There is no exception to this rule, and the moſt ſavage and uncivilized nations, on whom their country has ſcarcely beſtowed any favour but that of mere exiſtence, defend with invincible courage the ſoil that gave them birth. But what a country have *you* to defend! there is none other like it on the face of the earth. It is a

country

country to which it is, indeed, an honour to belong. Its name commands reſpect in every part of the habitable globe. It contains more freedom, more virtue, and more happineſs, than all the reſt of the world together. The Rev. Dr. Price, before he was dazzled and led aſtray by the modern French doctrines, was fully ſenſible of the value of the bleſſings peculiar to this country; and in a ſermon preached by him, at Newington Green, Nov. 29, 1759, he made the following juſt and truly patriotic obſervations. "But there is a ſtill higher inſtance of our diſtinguiſhed happineſs to be mentioned. I mean the liberty we are bleſſed with. There is no country where this is enjoyed in ſuch extent and perfection."—"While other nations groan under ſlavery, we rejoice in the poſſeſſion of liberty and independency. Our rights and properties are, in general, ſecured to us beyond the poſſibility of violation. Every man among us can enjoy the fruits of his induſtry, without reſtraint or diſturbance. The meaneſt of our fellow ſubjects cannot have the leaſt injury done him without being able to find redreſs. No life can be taken away, or any puniſhment inflicted on any one, without a fair and equitable trial. But our religious liberty is the crown of all our national advantages. There are other nations who enjoy civil liberty as well as we, though not perhaps ſo completely. But with reſpect to religious liberty we are almoſt ſingular and unparalleled. All ſects enjoy the benefit of toleration, and may worſhip God in whatever way they think moſt acceptable to him, and nothing expoſes any perſon to civil penalties or cenſures, but overt acts, inconſiſtent with the peace and ſecurity of ſociety."—And again, "How happy is it for us that our lot has been caſt in ſuch a land; a land which has the beſt

" conſtitution of government, the beſt laws, the " beſt king, and the beſt religion in the world. " WHAT SHAME OUGHT TO CONFOUND THAT " MAN, WHO IN SUCH A COUNTRY CAN EN- " TERTAIN ONE FACTIOUS THOUGHT, OR " DISCOVER THE LEAST RELUCTANCE IN " CONTRIBUTING HIS PART TOWARDS ITS " SUPPORT.—How do I wiſh that I had a voice " which could reach and penetrate the hearts of all " my countrymen, that I might make them more " deeply ſenſible of their unſpeakable happineſs, " and convince them effectually, that THERE " NEVER WAS A PEOPLE WHO HAD SO MUCH " REASON TO SHEW THEMSELVES VALIANT." Such was the deſcription given of this country ſo long ago as the year 1759, by a man, who certainly could not be ſuſpected of undue partiality; and ſince that time our political advantages have even increaſed, and whatever permanent alterations have taken place, have been in favour of liberty.

But I refer it to your own feelings and experience, if all this be not true, and whether your country does not poſſeſs every recommendation that can make it dear to your hearts. Think for a moment on its high cultivation and improved agriculture—on its verdant meads and rich harveſts—on its unrivalled ſhipping, trade, commerce, and manufactures—on its collieries, mines, and fiſheries. Think on the ſecurity which all theſe bleſſings afford, for the continuance not only of its greatneſs and proſperity as a nation, but of the individual comfort of its inhabitants.—Think of theſe numerous channels, by which it ſecures conſtant employment for labour and ingenuity; ſo that the induſtrious man needs never to fear the want of a day's work, or of a meal's meat. Think on its numerous charities, its benevolent inſtitutions—on the anxious care with which the law provides for the ſick, the infirm,

and

and the aged—on the liberality with which the rich are ever ready to relieve the diſtreſſes of the poor. But above all think of that admirable Conſtitution by which all theſe ineſtimable advantages are protected, and from which they are, in a great meaſure, derived. A Conſtitution which has ſo long been the boaſt of Britons, and the envy of the world. In tranſmitting to us this Conſtitution, our anceſtors thought they left us the moſt valuable inheritance upon earth: and they thought juſtly. Let us, like them, be ſenſible of its value, and let us be equally ſolicitous to tranſmit it to our deſcendants.

It is true, within a few years, ſome perſons have laboured very hard to put you out of conceit with your Conſtitution, and to perſuade you that you would be much happier if you were to exchange it for the new French ſyſtem of liberty and equality. You cannot forget what fine deſcriptions were made of this ſyſtem, what laviſh promiſes were held forth of the benefits which would reſult from it? Were you not told by its favourers that you and your forefathers had been in the dark—that you had not only been deprived of your rights, but that you were ignorant of them? That you were miſtaken in thinking yourſelves free, nay, that you had no Conſtitution at all; and that France had found out a way which would lead you and all mankind to wiſdom, virtue, and happineſs. It was not very likely that our vain and coxcomical neighbours, the French, whom we had always conſidered as a ſet of dancing chattering monkies, ſhould make diſcoveries which had eſcaped the wiſeſt men of this country. But the love of novelty is ſo ſtrong, and the ſcenes which were preſented to our eyes were ſo bright and captivating, that ſome among us, and even Dr. Price himſelf,

whom

whom I have juſt quoted, were tempted to believe that the Revolution in France was a fine thing, and that it was about to introduce a very favourable change in human affairs. How very differently from ſuch expectations have matters turned out! Inſtead of happineſs what inexpreſſible miſery has the French Revolution been attended with! Inſtead of freedom, what intolerable ſlavery and oppreſſion has it produced! How wretched has it made, not only the French people, but a great part of Europe! What blood has it ſpilt! What crimes has it engendered! How happy is it for us that we did not accept the offer of the new ſyſtem of the Rights of Man! When did our Conſtitution appear to ſuch advantage—when was it ſo truly valuable as at this moment! What a ſtriking contraſt does it exhibit to the grinding tyranny which the French rulers exerciſe under the name of freedom!—What a bleſſed ſecurity does it afford us againſt the galling chains with which thoſe rulers have bound ſo many millions of the human race!

Together with your country you have to defend one of the beſt kings that ever ſat on a throne. A king who loves you as a father loves his children—whoſe cares are always directed to your good—who has ſcarcely a wiſh but for your happineſs, and has done every thing in his power to promote it—who poſſeſſes every quality that can endear him to his ſubjects—who in his private life ſets you an example of regularity, virtue, and piety which you cannot follow without being happy—and who has recently and ſolemnly declared that he will ſtand or fall with his people. Are not your hearts warmed with ſuch a declaration? Can you refrain from replying in ſtrains of dutiful and affectionate loyalty; *and we will ſtand or fall with our beloved ſovereign?*

Having

Having ſuch a King, and ſuch a Country to defend, methinks I hear you ſay—what matters it againſt whom they are to be defended, ſince we are ready to oppoſe, with true Britiſh ſpirit, any enemy who may wiſh to attack them? I feel the force of this obſervation; but ſtill it is of ſome importance that you ſhould be aware what kind of enemy you have now to deal with, what it is which he threatens, and what are the means on which he depends to carry his threats into execution.

The enemies againſt whom we have to defend every thing that is valuable to us are our old rivals and reſtleſs neighbours the French—the ancient and inveterate enemies of this country—the ſcourge of Europe—the unceaſing diſturbers of human repoſe. They have always, by their ambition, injuſtice, and perfidy, rendered themſelves the juſt objects of our ſuſpicion and deteſtation, and it has for centuries required all our care and vigilance to prevent them from overwhelming the reſt of Europe. But lately they have thrown off all thoſe reſtraints which had kept them in order at home—they have overturned their government—murdered their king—renounced their religion—given a looſe to all their diabolical paſſions and propenſities, and ſhed the blood of above two millions of perſons, men, women, and children, of their own country. In ſhort they have completely verified the deſcription given of them by one of their own countrymen, who knew them well, and who ſaid that they were *either monkies or tygers*. Monkies we knew them to be (as I have before obſerved) and now they are univerſally known to be the moſt furious and blood thirſty tygers that ever roamed about for prey.

Having brought their own country into a ſtate of inexpreſſible wretchedneſs, they ſeem to wiſh for no other relief than to render the reſt of the world

as miſerable as themſelves. Unfortunately they have made a great progreſs towards the attainment of this wiſh. Many a fine country have they plundered, ravaged, and covered with blood and ſlaughter. Many a flouriſhing ſtate have they ſubjected to their mercileſs dominion; and it deſerves to be remarked that they have behaved worſt to thoſe countries, which have been moſt friendly and ſubmiſſive to them, and moſt cautious not to give them offence.

It ſhould, however, be remembered that they are more indebted for their ſucceſſes to their principles than to their arms. But for the former the latter would eaſily have been repelled. It is well worth your while, my countrymen, to reflect for a moment on the means by which they have ſubdued ſo large a portion of Europe.

Ever ſince the commencement of their revolution, they have had their emiſſaries or agents in every country, to propagate their doctrines and excite conſpiracies and inſurrections. Theſe men begin with enliſting in their cauſe, the profligate, the turbulent, and the diſaffected, who are taught to form themſelves into clubs, the members of which are indefatigable in their endeavours to make converts of others. Every one who is at all diſcontented, is ſoon prevailed on to join them, in the hope that he ſhall better his condition. But unfortunately they find it no difficult matter to render many perſons diſcontented who were not ſo before. For this purpoſe they particularly addreſs themſelves to the perſons who fill the lower claſſes of ſociety, and who having but a ſmall portion of the goods of fortune, are eaſily rendered diſſatisfied with their apparent inferiority. And as theſe perſons are too much engaged in their uſeful occupations to acquire habits of ſtudy and reflection,

they

they are not likely to diſcover either the fallacy, or the miſchief of the ſeductive doctrines, artfully termed the *Rights of Man*. They are eaſily prevailed upon to judge by appearances, and to wiſh for a change, under an idea that no change can be injurious to them. They do not conſider that labour is the lot of man; that there is no happineſs, no utility without it; and that thoſe who labour with their hands, and can whiſtle while they work, though not ſo rich, are quite as happy, if not happier than thoſe who labour with their heads, as they have fewer cares, ſounder ſleep, keener appetites, and better health.

Thus, as has been juſtly ſaid in an uſeful publication,* it is the object of the Modern Rights of Man, "to create reſtleſſneſs and diſſatisfaction; "to perſuade mankind that they ſuffer injuries "which they do not perceive, that they ſuſtain "hardſhips which they do not feel, that their com- "forts are viſionary, and their happineſs mere de- "luſion; in ſhort, theſe doctrines find men happy, "prevail on them to believe that they are not ſo, "and in the end render them miſerable."

Beſides theſe artful endeavours to render the bulk of mankind diſſatisfied with their individual condition, the French miſſionaries and their diſciples are conſtantly employed in pointing out the defects which are inſeparable from all human eſtabliſhments, and which, indeed, are founded in the imperfection of human nature. And as they boldly promiſe (for what is ſo eaſy as to promiſe,) to remedy all theſe defects, and to introduce abſolute perfection in their ſtead, they cajole numbers, even of the well-meaning part of ſociety, whom they inſpire with a

* Proteſt againſt T. Paine's "Rights of Man."

wiſh

wiſh to try a ſyſtem which is to render earth a heaven. Experience is ſure to prove the folly of liſtening to ſuch ſtatements—but then the miſchief is done; and the unhappy victims bewail their credulity, amidſt the horrors of domeſtic anarchy, or Gallic oppreſſion.

When by ſuch arts a country has been ſufficiently prepared by the operation of French principles, it is attacked by French arms. You will readily conceive that when a great part of a nation is poiſoned by diſcontent, diſaffection, and deſire of change, it is not likely to make a very ſtrenuous reſiſtance to a foreign enemy. I dare ſay you remember, in the beſt of books, a ſtory of the deſtruction of a city by the following ſtratagem: The ſons of Jacob were exaſperated with the Shechemites, becauſe the prince of that city had debauched their ſiſter Dinah. In order to gratify their revenge, they pretended that they were willing (at the requeſt of the king) to give their ſiſter in marriage to the raviſher, and themſelves to intermarry with the daughters of the city, and in ſhort, to form a friendly and *fraternal* alliance, provided only that the male inhabitants ſhould be all circumciſed. To this both prince and ſubjects conſented; but while, in conſequence of the operation, this unfortunate people were incapable of defending themſelves, two of the ſons of Jacob ruſhed upon them, ſlew them with the ſword, and laid waſte the city. Thus do the French make an eaſy conqueſt of countries which they have previouſly circumciſed with their principles.

Still farther to facilitate their progreſs, they proclaim that they mean only to beſtow freedom and happineſs on thoſe whom they attack. In the year 1792, before they attacked this country, they publiſhed a decree called the Decree of Fraternity: by this

decree

decree they openly offered aſſiſtance and fraternity to all people who might wiſh to recover their liberty: and to render the effect univerſal, they ordered the decree to be tranſlated into all languages. So likewiſe, about the ſame time, they ſolemnly declared, that though they engaged in war, they would make no conqueſts; and in conformity to ſuch artful profeſſions, the march of their armies is always preceded by a Manifeſto that they mean nothing unfriendly to the people, but rather to deliver them from oppreſſion, and to ſecure to them their rights and independence. How have theſe promiſes been kept!!!

By the aid of ſuch artifices, they have over-run and laid waſte a great part of Europe, and by fraud they have effected what they never could have accompliſhed by force. By wiles and treachery they have juſt ſubdued the gallant Swiſs, and I doubt whether they have obtained a ſingle victory for which they were not indebted to ſimilar means. In ſhort, they may be compared to the ſpider, who firſt ſurrounds the incautious fly with a ſubtle web, and then preys upon the helpleſs victim.

Finding, however, that their principles are not likely to be generally received in this country, they are now trying what they can do under the maſk of reform. It is all one to them how they ſucceed, and they are ſo artful that they can change their diſguiſe as often as it ſuits their purpoſe ſo to do. This is the moſt dangerous of all their artifices, becauſe it is likely to impoſe upon the greateſt number of perſons. Reform is a ſpecious word, and no one can caſt his eyes around him, without ſeeing that much of the thing which that word expreſſes is wanted. But he muſt be eaſily deceived who can be prevailed on to think that the reform which the French wiſh us to adopt, would do us any good.

Their undoubted and declared wiſh is the deſtruction of our government, in order to effect our total deſtruction as a nation. And they know, by experience, that a government is more eaſily deſtroyed under the pretext of reform, than in any other way. They therefore endeavour by their agents to induce you to ſet about ſuch a reform, that you may do their work for them. But ſurely there can need no better reaſon for your refuſing to do a thing, than their wiſhing you to do it. You may be certain that whatever they recommend would be hurtful and deſtructive. Under this artful pretext, their emiſſaries have lately been endeavouring to corrupt our brave ſoldiers, well knowing that theſe loyal men would ſpurn at any propoſal directly inconſiſtent with their fidelity. I have no doubt that theſe gallant fellows will be proof againſt all endeavours to ſeduce them, and that they will manfully defend their King and Country againſt all attacks; but I wiſh they would remember that their honour as ſoldiers and as men, calls upon them to reſent every attempt to entice them from their duty. Such attempts are the groſſeſt inſults that can be put upon them. Whenever any perſon ſeeks to confer with them privately, they may be ſure that he intends ſomething wrong. If a man means no harm, he never ſeeks concealment, but acts and ſpeaks openly. They ſhould bear in mind, that the enemy who dares not meet them in the field, would rejoice to enſnare and miſlead them, and draw them into a ſtate of mutiny. But I am ſure Britiſh ſoldiers will never conſent to be the tools of France.

Having mentioned the ſubject of Reform, I will take this opportunity of obſerving, that as ſtates conſiſt of individuals, the only ſure way of reforming a ſtate, is by reforming the individuals who compoſe it. The old proverb, *let every one mend one*,

one, contains the true principle of Reform.—If this principle were acted upon, it would neceſſarily lead to a reform of public abuſes. But to begin with endeavouring to reform a government, is to begin at the wrong end.

With regard to your own government, I wiſh you to conſider what you can expect from reform. I appeal to yourſelves, whether you are not as completely protected in your perſons and property, as you can hope to be, at leaſt without a ſtricter police. Can any one of you ſay that he is afraid of any oppreſſion or injuſtice from his rulers, or ſuperiors? Is not the law the ſame for the higheſt and the loweſt? Is not juſtice impartially and equally adminiſtered to all? Can any man be puniſhed who has not broken the laws? In ſhort, is there any danger but what ariſes from the wickedneſs of individuals? Do you not enjoy as much liberty as can poſſibly exiſt in a well-regulated ſtate? I put it to your conſciences, whether you do not feel yourſelves perfectly free to ſay and do whatever you pleaſe, provided you mean no wrong. What can you deſire more? Reform (that is to ſay, in its modern ſenſe, an alteration of your government,) may, and certainly would, occaſion the loſs of all theſe advantages, but it cannot increaſe them. If you wiſh for more happineſs, there is but one way of obtaining it, which is by becoming more induſtrious, more virtuous, and more religious;—by going regularly to church, and performing the duties which are there taught: and inſtead of waſting your money at the ale-houſe, by carrying it home to make your wives and children comfortable, or laying by as much as you can ſpare, againſt a rainy day. By ſuch means, indeed, you may be as happy as it is poſſible to be in this world—Perfect happineſs, you ſhould remember, is reſerved only for the next.

Having deſcribed the enemies againſt whom we have to defend our King, Country, and Conſtitution, and with them every thing that can make life deſirable, I have very little more to ſay. It is our own fault if we are not ſufficiently on our guard againſt theſe enemies. They no longer attempt to conceal their deſigns againſt us. We are evidently the diſtinguiſhed objects of their hatred and malice, and our deſtruction is the grand wiſh of their hearts. While we are happy and proſperous, they cannot enjoy, in ſafety, the fruits of their plunder of the reſt of Europe. They openly declare their determination to attempt the CONQUEST of our Iſland. They pant to gratify their ancient hatred againſt us, and to pay off the old ſcore of vengeance which has been forming for centuries. They are impatient to revenge all the victories by which we have curbed their ambition, and defeated their favourite project of univerſal empire. They long to puniſh us for our greatneſs and proſperity; for having eclipſed their trade, ſubdued their navy, maintained the ſovereignty of the ocean, and thereby protected the trade of the world. They openly threaten "to puniſh us for "outrages, which (they ſay) have been too long "unpuniſhed." * "To carry vengeance into "the midſt of our country." † "To puniſh "Albion for its long catalogue of crimes againſt "humanity." ‡ And to treat us as the Romans

* See the Speech of the Preſident of the Directory to Buonaparte, when the latter preſented the Ratification of the Peace with the Emperor.

† See the Addreſs of the Deputation of the Merchants of Paris to the Directory, reſpecting a Loan to be ſecured in this country.

‡ See the Speech of Jean De Brie, in the Council of Five Hundred, upon the Meſſage of the Directory, reſpecting the above Loan.

treated

treated the Carthaginians, by exterminating us as a people from the face of the earth. In ſhort, they come againſt us, as Mr. Sheridan moſt juſtly and forcibly expreſſed it in the Houſe of Commons, "not for glory, territory, or dominion; but for "our ſhips, commerce, credit, and capital. They "come for the ſinews, the bones, the marrow, the "very heart's blood of Great Britain."

I know, my Countrymen, with what contempt you hear the threats of theſe bluſtering bullies. I know with what a noble indignation, with what emotions of honeſt pride, you ſay—Have, then, theſe gaſconading Frenchmen forgotten the battles of Agincourt, Creſſy, and Poictiers; where our anceſtors fought and vanquiſhed them on their own ſoil? And do they think that we are ſo degenerated as to ſuffer them to take poſſeſſion of ours?

Have they already forgotten the names of Howe, Jervis, and Duncan? Or do they hope to ſubdue the proweſs, or baffle the vigilance of the fleets which conquered under thoſe gallant Admirals?—Nay, if we had no victorious fleets to meet them at ſea, do they conceive it to be in their power to compel Britons to ſubmit to their galling yoke? Let them come when they will, they will find us ready to receive them. They will find the Britiſh Lion as terrible as ever. And they will find that there is one nation at leaſt, which has ſpirit and energy to repel their attacks, and to make them repent their inſolence and preſumption.

In theſe ſentiments, my dear Countrymen, I recogniſe that ſpirit which ever has, and, I truſt, ever will animate the breaſts of Britons. And when I reflect merely on the *force* of your enemy, my mind is perfectly at eaſe, as I know that you will neither omit any precaution which prudence can require,

require, nor any exertion which ſpirit can ſuggeſt. I know that you will aſſiſt your government in making every preparation, not merely to fruſtrate the attack of the enemy, but to prevent him from doing much miſchief before he is defeated.

The Voluntary Contributions, for the Defence of the Country, afford a moſt ſatisfactory pledge that the Britiſh people will omit no exertion, to preſerve themſelves from the ruin with which they are threatened. Thoſe contributions have already attained a conſiderable amount; but I cannot help thinking that a meaſure which is ſo admirably calculated to fruſtrate the views of the enemy, whoſe chief reliance is on the failure of our reſources, will be crowned with ſtill more compleat ſucceſs. The hourly increaſing danger cannot fail to give a freſh impulſe to every heart. The approach of the enemy muſt ſurely quicken every exertion. I do not deſpair of ſeeing the contributions ſwell to a much larger extent; and I am ſure they ought not to be cloſed while the enemy is at our gates. What terror muſt it ſtrike into the foe to hear, that, in the country which they are preparing to attack, people of all ranks and deſcriptions, of all ages and parties, have contributed, according to their reſpective ability, for the common defence. Valuable as the contributions of the wealthy may be in aid of the revenue, I muſt be allowed to ſay, that I ſet even a greater value upon thoſe of the inferior claſſes, who have come forward in a manner which does them infinite honour. What a glorious and animating ſcene is it to behold the labourer, the mechanic, and the artiſan, bringing in, as they have done, in many places, and as I truſt they will do in many more, a day's pay, as an earneſt of the noble ſtand they are determined to make in the defence

fence of their country. Such a country has nothing to fear—ſuch a people are invincible*.

It would be the groſſeſt inſult that can be offered you, to ſuppoſe that this ſea-girt iſle, with more than eight millions of ſuch inhabitants as you, can be forced to ſubmit to France. But diſmiſſing every idea of fear as to the event of a fair and open conteſt, let me remind you, that you muſt be *vigilant*, as well as *valiant*; that you have more to dread from the artifices of the enemy, than from his force; that when he finds it impoſſible to conquer you, he will not deſpair of effecting his purpoſe by fraud and deceit. Againſt his arts I conjure you to be on your guard, as much as againſt his bayonets and artillery—Remembering always, that he has ſucceeded more by his principles, than by his arms; and that he has done more miſchief to his friends, than to his enemies.

In one word, my dear countrymen, cheriſh the principles and follow the example handed down to you by your forefathers.—Be loyal to your King—be faithful to your Country—be true to yourſelves. Exert your native ſpirit and vigour—lay aſide, in the moment of danger, all political differences, all party animoſities; and think only of acting with union and energy againſt the common enemy. So ſhall you preſerve the ineſtimable bleſſings by which you are diſtinguiſhed from the reſt of the world.—

* The pariſh of Litcham, in the County of Norfolk, much to its honour, firſt witneſſed this glorious ſpectacle. At the call of the Meeting of the principal Inhabitants, aſſembled to promote the plan of Voluntary Contributions, every labourer of that pariſh, without exception, chearfully gave his day's pay for the Defence of his Country. This example would, I doubt not, be followed in every pariſh in the kingdom, if a ſimilar call were addreſſed to this valuable deſcription of men.

So

So ſhall Britain ſtill glory in her ſons, and tranſmit her independence and her greatneſs to generations yet unborn.

A TRUE-HEARTED BRITON.

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THE END.